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## Current Literature.

[Books marked with an asterisk (\*) will be reviewed in subsequent issues.]

### OLD TESTAMENT.

#### BOOKS.

- \*CARPENTER, J. E. and BATTERSBY, G. H. *The Hexateuch according to the Revised Version, arranged in its constituent elements.* London: Longmans, Green & Co., 1900. Two volumes. Pp. 291, 359. 36s.
- \*DUFF, ARCHIBALD. *Old Testament Theology. Vol. II: The Deuteronommic Reformation in the Seventh Century B. C.* London: A. & C. Black, 1900. Pp. 539. 15s.
- KÖNIG, E. *Die Originalität des neulich entdeckten hebräischen Sirachtextes.* Freiburg: Mohr, 1900. Pp. 113. M. 2.50.
- \*DAUBNEY, W. H. *The Use of the Apocrypha in the Christian Church.* New York: The Macmillan Co., 1900. Pp. 126. \$0.75, net.

#### ARTICLES.

- HAUPT, PAUL. *Babylonian Elements in the Levitic Ritual. Journal of Biblical Literature, Part I, 1900, pp. 55-81.*

The elaborate priestly ritual as we find it in the Priestly Code is influenced by Babylonian institutions. The comparative study of the ante-islamic religion of the Arabs undoubtedly throws much light on certain forms of ancient Israelitish worship; but if we wish to trace the origin of the later Jewish ceremonial of the Priestly Code, we must look for it in the cuneiform ritual texts of the Assyro-Babylonians.

- BATTEN, L. W. *The Sanctuary at Shiloh, and Samuel's Sleeping Therein. Journal of Biblical Literature, Part I, 1900, pp. 29-33.*

Shiloh was a sacred place with a temple, rather than the temporary abiding-place of the tabernacle. There is no probability that this temple was built on the later model with a holy of holies where the ark was kept. And it was probably furnished with various rooms for different purposes. Now, it would seem that both Eli and Samuel (1 Sam. 3:2 ff.) slept in the temple building. Or, in accordance with the Septuagint and with a strict interpretation of the Hebrew, Samuel may have slept in the sanctuary itself as a guard to the ark, in the same capacity in which Joshua had served under Moses (Josh. 33:11).

- JASTROW, MORRIS. *The Name of Samuel and the Stem שָׁמַיִם. Journal of Biblical Literature, Part I, 1900, pp. 82-105.*

- COOK, S. A. *Notes on the Composition of Second Samuel. American Journal of Semitic Languages and Literatures, April, 1900, pp. 145-77.*

- LÖV, GUSTAV. *Das synchronistische System der Königsbücher. Zeitschrift für wissenschaftliche Theologie, Heft 2, 1900, pp. 161-79.*

MACMILLAN, K. D. Concerning the Date of Chronicles. *Presbyterian and Reformed Review*, July, 1900, pp. 507-11.

BOYD, J. O. The Documents of the Book of Ezra. *Presbyterian and Reformed Review*, July, 1900, pp. 414-37.

This is a somewhat elaborate defense of traditional views concerning the Old Testament records of the return from the Babylonian exile, against Eduard Meyer, Kusters, Wellhausen, and others, whose recent writings have caused much discussion on all hands.

MARGOLIOUTH, D. S. The Unity of Job. *Expositor*, June, July, 1900, pp. 422-35, 25-36.

Since it is certain that the literature of Canaan was preceded by a literature in the language known to us as classical Arabic, it would be natural if Canaanitish literature commenced with translations from those old classics into the vernacular which now aspired to become a literary language. The book of Job was probably one of these early translations. Its difficulties seem not due to archaism so much as to mis-translation. The myth of Nahs Mirrikh is in Job part of a system of astronomy which belongs to Arabia, and the identification of Egypt with Nahs Mirrikh leads us to the view that the translation of Job was classical in Isaiah's time, and must have been made at a very early period of Israelitish history. Where, therefore, we find in Isaiah parallels to Job (and these are very frequent), this must be explained by Isaiah's style being modeled on this old classic. That in the course of time the character of many of the speeches contained in the book of Job became modified is exceedingly likely.

PRINCE, J. D. Notes on Ps. 2:11, 12, and on Isa. 44:14. *Journal of Biblical Literature*, Part I, 1900, pp. 1-4.

After a technical discussion of the original text in the Hebrew of Ps. 2:11, 12, the following translation is offered: "And now, ye kings, take heed! | Be warned, ye rulers of earth! | Serve ye Yahweh with fear, | and cleave to him with trembling. | Lest he be angry and ye wander on your way! | For easily kindled is his wrath. | Happy are all who put their trust in him."

HOMMEL, FRITZ. A Historical Figure in the Old Testament: Jer. 7:22 and Deut. 5:3. *Expository Times*, July, 1900, pp. 439-41; see also pp. 478-80.

The writer endeavors to show that the figure of speech, which is similar in these two passages, is characteristic of Semitic literature. For this purpose he adduces a number of parallels from Arabic writings, which seem to point to a specific interpretation for the biblical verses. According to this the sense of Jer. 7:22 would be: "It was not *principally* (or, not *only*) commands about sacrifice that I then gave you, but *rather* the moral command of obedience was the quintessence of the law." And Deut. 5:3 would mean: "Yahweh gave the law to us, *i. e.*, to me and your fathers, at Horeb, but the words were intended not only for our fathers, to whom he then spake, but (in opposition to the men who are now dead) likewise for us who are here live this day. Yahweh had you in view as well, and therefore I now repeat the words solemnly to you." The reader will do well to consider also the article, "The Idiom of Exaggerated Contrast," by Rev. J. G. Carleton, in the *Expositor*, IV, vi, 365-72 (June, 1892).

SCHMIDT, NATHANIEL. The "Son of Man" in the Book of Daniel. *Journal of Biblical Literature*, Part I, 1900, pp. 22-8.

A new interpretation of the phrase "one like unto a son of man," in Dan. 7:13, is here offered, namely, that this phrase designates an angel—more particularly Michael, the guardian angel of Israel. A phrase of this kind is uniformly used to designate an angel in the book of Daniel (8:15, 16; 10:16, 18; 3:25; 9:21; cf. Rev. 14:14). Michael everywhere represents the new world-power, Israel; when the kingdom is finally delivered to the people of the Most High, it is he who rises triumphantly; he is distinctly declared to be the celestial prince of Israel (10:21; 12:1). The figure in 7:13 is therefore not a product of the author's imagination, not a vague symbol of a distinctly modern sentiment, but a well-known personality, the guardian angel of Israel. It is only natural that, with the growth of the Messianic idea, the work of Michael and the honor ascribed to him as the representative of Israel should shift to the shoulders of the Messiah.

DANSON, J. M. Amos. *Expository Times*, July, 1900, pp. 442-6.

The abiding value of this book for all time is that it places man's claim to favor with God in moral conduct, and not in external offerings, however magnificent. "Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you. . . . Hate the evil, and love the good, and establish judgment in the gate. . . . Let judgment roll down as waters, and righteousness as a mighty stream" (Amos 5:14, 15, 24).

GRAY, G. B. The Royal Ancestry of Zephaniah. *Expositor*, July, 1900, pp. 76-80.

In view of the early maturity and marriage of people in Syria it is not impossible, not even improbable, that Zephaniah was born when his great-grandfather was only forty-eight years old. Second Kings, chaps. 21-23, relate that this was the case with Jehoiachin. This chronological objection to the royal lineage of Zephaniah, who prophesied about 625 B. C., presents no difficulty therefore; and while such ancestry cannot be proved, it is highly probable.

MÜLLER, W. MAX. Zum Sirachproblem. (Did Paul in 1 Cor. 15:40 quote from the Hebrew Sirach?) *Orientalische Literaturzeitung*, June, 1900, pp. 210-11.

WILSON, R. D. Ecclesiasticus. *Presbyterian and Reformed Review*, July, 1900, pp. 480-506.

An excellent résumé of current discussion of this book, otherwise known as the Wisdom of Ben-Sirach. The established view is maintained that the book was originally written in Hebrew, and it is claimed that the recently recovered fragments are portions of that original Hebrew text, against the efforts of Professors D. S. Margoliouth, Lévi, and Bickell to show that the Hebrew text of these fragments was reconstructed after 1000 A. D. from a Syriac and a Persian translation. The date of the original work, its author, and the reasons why the book was refused a place in the Hebrew canon, are also treated.

AMRAM, D. W. The Zekenim, or Council of Elders. *Journal of Biblical Literature*, Part I, 1900, pp. 34-52.

NOWACK, W. Review of Budde's "Religion of Israel to the Exile" and Cheyne's "Jewish Religious Life after the Exile." *Theologische Rundschau*, July, 1900, pp. 255-66.

BURROUGHS, G. S. The Present Status of the Biblical Theology of the Old Testament. *Bibliotheca Sacra*, July, 1900, pp. 512-31.

The biblical theology of the Old Testament must plant itself firmly and securely upon revelation as a fact of mental and spiritual experience, and in the light of this fact work out its present problems. We must not by any means assume that its conclusions will agree, in all or in most particulars, with those which have been traditionally held. Nor is this by any means necessary or desirable. The Protestant principle of the right of private judgment, standing face to face with the facts of the Scripture, will lead to results which cannot but commend themselves to all who will consistently stand upon this tried platform of the religion of the Reformation. It will be clearly seen that the history of the spiritual development of Israel was a divinely given revelation, moving consistently and progressively forward to the coming of the expected Messiah, and preparing for the Christ in a way altogether different from that in which a simply natural development of the consciousness of a uniquely religious people could. It will also be clearly seen that the essentials of biblical history stand securely. Moses will still stand one of the greatest of the world's spiritual leaders, living in intimate fellowship with an ethical and spiritual God, whose ten ethical and spiritual words he gave forth to his people, and of whose ritual law he was the divinely appointed fountain-source. The early prophets and the later will be found to stand in one continued line of reception, and application to existing needs, of a spiritual revelation of one God, having themselves no doubt as to whence their knowledge of God came, but recognizing it, with a quickened spiritual insight, as being a direct revelation from this God unto themselves. Old Testament biblical theology will find the details of the development of revelation along the three lines of experience: the prophetic, the priestly, and that of reverential fear of God in the pursuit of a wisdom of which he is the source; and it will gather together these three tendencies, as they disclose themselves in the Old Testament literature of revelation, into the organic unity of the history of redemption, as this redemptive history was seen by prophet, priest, and wise men.

## NEW TESTAMENT.

### BOOKS.

\*FARRAR, F. W. The Life of Lives. London: Cassell & Co., 1900. Pp. 595. 15s.

HALL, W. N. Cameos of Christ. London: Nisbet & Co., 1900. Pp. 124. 2s. 6d.

MOOREHEAD, W. G. Studies in the Four Gospels. Philadelphia: Westminster Press, 1900. Pp. 230. \$1.

\*WEISS, BERNHARD. Die vier Evangelien im berichtigten Text, mit kurzer Erläuterung. Leipzig: Hinrichs, 1900. Pp. 604. M. 12.

BOVON, JULES. Jésus et l'église des premiers jours. Paris: Fishbacher, 1900. Pp. 283. Fr. 3.

- BOWEN, W. The Dates of the Pastoral Epistles. London: Nisbet & Co., 1900. Pp. 62. 2s. 6d.
- \*GOULD, E. P. The Biblical Theology of the New Testament. *New Testament Handbooks*. New York: The Macmillan Co., 1900. Pp. 237. \$0.75, net.
- ZAHN, THEODOR. Einleitung in das Neue Testament. Zweite Auflage, 1. Band. Leipzig: Deichert, 1900. Pp. 492. M. 9.50.
- BRUDER, C. H. Concordantiae omnium vocum Novi Testamenti Graeci. Fifth edition. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 867. M. 29.
- BARNABÉ, P. Le Mont Thabor. Paris: Picard, 1900. Pp. 185. Fr. 5.

## ARTICLES.

- SANDAY, W. A Plea for the Logia. *Expository Times*, July, 1900, pp. 471-3.

The author, in reply to the article by W. C. Allen in the *Expository Times* for June (see the *BIBLICAL WORLD* for August, pp. 156 f.), holds that there is satisfactory proof, or presumption so strong as to amount to proof, that the first and third gospels really presuppose and are substantially based upon the second. This proof is from three directions: contents, order, language; and the evidence is conclusively for the priority of Mark. But what of the parallel material in Matthew and Luke which does not appear in Mark? Did it come from the Logia, to which the Papias tradition refers? This seems to Dr. Sanday the most reasonable hypothesis. To be sure, the Logia mentioned by Papias were in Aramaic, whereas it would seem that the proximate original of the common matter in Matthew and Luke was more probably Greek. The statement of Papias implies that Greek versions of these collected Logia were current. The two evangelists may have used the same; or the later evangelist may have had access to this part of the work of his predecessor. The best way of accounting for the state of things which we find is that Luke did, as a matter of fact, make use of a second document which in some places overlapped the Matthæan Logia, and which for special reasons he preferred to it. This theory of a special source used by Luke, and preferred where it was available, is one of the most hopeful and helpful of recent contributions to the synoptic problem. Sometimes also, in particular cases, Luke may have allowed himself to be influenced by oral tradition. But in the statement of Papias about Matthew we have a bit of solid and trustworthy history. To reconstruct these Logia is a difficult task, not yet accomplished; but it may be accomplished in the future.

- WRIGHT, ARTHUR. Oral Teaching. *Expository Times*, July, 1900, pp. 473-4.

This article is also a rejoinder to Mr. Allen's article in the June *Expository Times*. Mr. Wright is the most conspicuous defender of the "oral theory" of the formation of our gospels. The practically uniform order of the common material in the first three gospels, which Mr. Allen thinks must be due to literary interdependence, he explains as due to the stereotyped form which the material had assumed in oral transmission. In regard to the "double tradition," *i. e.*, the material common to Matthew and Luke, not to Mark, Mr. Wright admits that there is almost no agreement in order. Each

evangelist appears to have taken the raw material and worked it up by the process of conflation into independent sources. The fact is startling; the explanation is that the logia circulated for several years orally, as detached sayings of our Lord, without preface and conclusion, much as they appear in the Oxyrhynchus fragment of sayings of Jesus. I believe that such of them as reached Matthew or Luke came in oral form and by oral transmission. But the next step would seem to have been to commit them to writing. Until that was done, I think it would be almost impossible to sort them according to their subject-matter, arrange them into orderly discourse, and weld them into conflations, as has actually been done. Therefore, says Mr. Wright, I am no bigoted adherent of the oral hypothesis; but, while I hold to oral methods in the first stage, I freely admit ink and paper in the second stage. Matthew and Luke were literary artists, and must not be denied the use of books. I would not withhold the name of logia from these fragments of the second source.

MACGREGOR, W. M. Christ's Three Judges. 2. Pilate. *Expositor*, July, 1900, pp. 59-68.

BOSWORTH, E. I. The Period of Doubt among the Friends of Jesus. *Bibliotheca Sacra*, July, 1900, pp. 445-64.

RIGGS, J. S. The Later Galilean Ministry as a Whole: Its Purpose. *Bible Student*, July, 1900, pp. 44-9.

PURVES, G. T. Christ's Woes on the Cities of Galilee. *Bible Student*, July, 1900, pp. 19-24.

MILLIGAN, GEORGE. On the Lucan Interpretation of Christ's Death. *Expositor*, July, 1900, pp. 69-75.

It is particularly in the light of his present glory that Luke contemplates the necessity of the Savior's sufferings. Not that he denies the sacrificial or vicarious character of these, but he passes beyond the offering of death to that of life, and thinks principally of the restored communion with God which Christ by his one offering of himself has effected. Jesus is for him above all else "the Lord," a designation which carries with it the thought of the Redeemer's present heavenly glory.

HOVEY, ALVAH. Stapfer on the Resurrection of Jesus Christ. *American Journal of Theology*, July, 1900, pp. 536-54.

In the recent work by Professor Stapfer, of the faculty of Protestant theology in the University of Paris, entitled *The Death and Resurrection of Jesus Christ*, the general position is assumed that the appearances of Jesus after his death to his disciples, and to Paul, were actual—not mental illusions or hallucinations—but were entirely spiritual, in which the former earthly body was not involved. Dr. Hovey presents a detailed criticism of this view, and characterizes Professor Stapfer's work as a one-sided and incomplete examination of evidence; "he seems to have reached a settled prejudgment against any evidence which tends to show that Christ's actual body was raised and at the same time changed." "Nevertheless, our critic gives evidence of being an earnest Christian. He recognizes the lordship of Jesus Christ, and expresses the deepest interest in his kingdom and confidence in its triumphant progress."

BALDENSPERGER, W. Die neueste Forschung über den Menschensohn. *Theologische Rundschau*, June, July, 1900, pp. 201-10, 243-55.

STEWART, R. L. The Mountain of the Transfiguration. *Bible Student*, July, 1900, pp. 24-9.

Dr. Stewart coincides with the current opinion of scholars that the southern slope of Mt. Hermon was the scene of this significant event in Jesus' life. Against the traditional view that it was Mt. Tabor, a view which arose in the fourth century and continued until our own, it is urged (1) that in Jesus' day Tabor was in the midst of a dense population, and upon its summit was a fortified city permanently occupied by a Roman garrison, so that the mountain furnished no such quiet retreat as Jesus sought; (2) that the narrative of the transfiguration is closely associated with a group of events which unquestionably took place during a brief sojourn of Jesus and his disciples in the neighborhood of Cæsarea Philippi, on or near Mt. Hermon.

HILGENFELD, A. Noch einmal die Essäer. *Zeitschrift für wissenschaftliche Theologie*, Heft 2, 1900, pp. 180-211.

HARRIS, J. RENDEL. Did Judas Really Commit Suicide? *American Journal of Theology*, July, 1900, pp. 490-513.

In this elaborate article a comparison is made between the two accounts of Judas' death, as given in Matthew and Acts, with similar narrative elements in extra-biblical writings, and with the views of the event which were held by early church fathers, especially Papias. The conclusion reached is that the details of Judas' death recorded in Matthew and Acts can hardly be counted historical, but, rather, they originated with the conventional story-teller; then when the story was at last reformed, as we have it in the gospel of Matthew, a new field was opened, which is also suggested in the Acts, namely, the prophetic gnosis of the death of Judas. This opinion—sufficiently startling, one must confess—is developed by a scholarly treatment of a wide range of literature and ideas, such as will certainly play a large part in future biblical criticism, and the results of such comparative study will have to be seriously dealt with. If we must recognize, with Dr. Harris, that "not everything which passes for history in the East is necessarily true, even if it be canonized," the task lies before us to determine as well as may be what portion of that which passes for history in the biblical canon must be excluded as historically untrustworthy. The *a priori* method of asserting that there *can* be no such legendary element is contrary to the principles which govern all historical research. The statement that there *is* no such element can rightly be made only after a complete historical verification of the biblical accounts.

GOULD, E. P. The Alexandrian Gospel. *Journal of Biblical Literature*, Part I, 1900, pp. 5-11.

Though many minor features indicate that the gospel of John is Alexandrian, the great reason for this characterization is the subject of which it treats. It is not a story of our Lord's life, or ministry, but a discussion of his person. Such a discussion does not belong to Palestinian Judaism, but to Alexandrianism; and the terms of the discussion are Alexandrian—such as Logos, light, life. Now, an Alexandrian gospel was necessary in the apostolic age because the Judaism of the Dispersion was Hellenistic; contact with the Greeks had added speculation, or inquiry into the origin of things, to the other forms of religious thought. The question which came to be uppermost in Christian thought, namely, the person of Jesus—whence, what, how, and why—Christian Alexandrianism endeavored to solve. The gospel of John presents one such solution.



STEARNS, W. N. Notes on Acts 13:9 and on Assumptio Mosis, chap. 9. *Journal of Biblical Literature*, Part I, 1900, pp. 53, 54.

FALCONER, R. A. The Holy Spirit in the Early Apostolic Age. *Presbyterian and Reformed Review*, July, 1900, pp. 438-60.

The author presents the following four ideas: (1) that in the gospel of Luke the Holy Spirit is spoken of as equipping Jesus with his complete endowment of character and power for establishing the kingdom, and that a similar function is assigned to this inworking Presence in the preparatory training of the disciples; (2) that in the chapters of Acts preceding the great Pauline missions the Holy Spirit is regarded by the author as the agent in the completion of the kingdom, inasmuch as his presence in the believer makes real to him all that is implied in the expression "The Name of Christ;" (3) that, though the early church seems to have been most manifestly conscious to itself of the gift of the Holy Spirit in its endowments of prophecy, tongues, healings, etc., his influence was assumed also in the daily life of the Christian community; (4) that a large portion of the early apostolic history has to do with spirit-filled brethren whose character, preaching, and work issue equally from the indwelling presence of the Holy Spirit.

REID, JOHN. The Missionary Methods of the Apostles. 6. The Reception of Converts. *Expository Times*, July, 1900, pp. 448-51.

WHITE, N. J. D. A Point in the Christology of First Corinthians. *Expositor*, July, 1900, pp. 15-24.

In this letter Paul lays more emphasis than elsewhere upon the subordination of Christ to God (*cf.* 1 Cor. 3:23; 11:3; 15:28). Mr. White finds the reason for this emphasis in the fifteenth chapter. The Christians at Corinth seem to have had difficulty in taking the resurrection of Jesus as an assurance of their own resurrection. As Jesus was a divine being, he was of a different order, and therefore his resurrection was not necessarily a guarantee of theirs. Paul wished to correct this false conclusion by showing that, while Christ was truly divine, he was also truly human, his human nature being identical with theirs; and consequently his resurrection was the precursor and pledge of a general resurrection.

LINDER, G. Die Allegorie in Gal. 4:21-31. *Zeitschrift für wissenschaftliche Theologie*, Heft 2, 1900, pp. 223-6.

BANKS, J. S. A Note on Pauline and Johannine Doctrine. *Expository Times*, July, 1900, pp. 461-2.

MEHLHORN, PAUL. Noch ein Erklärungsversuch zu Jac. 2:18. *Protestantische Monatshefte*, Heft 5, 1900, pp. 192-4.

BACON, B. W. The Doctrine of Faith in Hebrews, James, and Clement of Rome. *Journal of Biblical Literature*, Part I, 1900, pp. 12-21.

The effort is to trace in these three writings an interdependent development of the conception of faith, thereby determining the relative time of their composition, and in particular the approximate date of the epistle of James. Professor Bacon concludes that Paul's doctrine of faith preceded all these writings, that the conception of faith given of Hebrews was next in order, then that of James, and finally that of Clement. The date thereby obtained for James, he says, whether Hebrews be placed shortly before or shortly after 70 A. D., is one which entirely precludes the authenticity

of the superscription. The interpretation of Paul's doctrine of justification by faith, in all sincerity as a doctrine of justification by faith *plus* works, suggests a date nearer to 90 A. D. This later date is confirmed by the language in which it is written — the Greek; at any date when James of Jerusalem was in a position to address an exhortation to the entire church of Christ (James 1:1) one can hardly believe that it would have been written in anything but Aramaic. Also, it is improbable that a brother of the Lord, writing a score of years or less after the crucifixion, would bid the brethren to "take for an example of suffering and of patience the prophets who spake in the name of the Lord" and Job (James 5:10 f.), saying nothing of Jesus.

BACON, B. W. Professor Ramsay on the Incidence of Passover, and the Use of German Authorities. *Expositor*, July, 1900, pp. 1-14.

TORREY, C. C. The Syriac-Arabic Narrative of the Miracles of Jesus. *American Journal of Semitic Languages and Literatures*, April, 1900, pp. 187-8.

PETERS, JOHN P. The Gospel according to the Egyptians. *American Church Sunday-School Magazine*, July, 1900, pp. 21-5.

HOLSTEN, CARL. Die Ergebnisse der historischen Kritik am neutestamentlichen Kanon. *Zeitschrift für wissenschaftliche Theologie*, Heft 2, 1900, pp. 212-23.

#### RELATED SUBJECTS.

##### BOOKS.

THOMSON, W. B. The History of the English Bible, and How it has Come down to Us. *Bible Class Primers*. New York: Charles Scribner's Sons, 1900. Pp. 104. \$0.20, *net*.

This is a brief and readable account of the transmission of the Old and the New Testaments from the time of the origin of the writings contained in the Bible down to and including the Revised Version of 1881-5. To compress the history of the descent of the Bible into so brief a space is a difficult matter, yet a good measure of success has been attained. The chief facts are presented here in a readable form, and the account of the earlier English versions is well given. The book is to be commended to those who would have some information about how the Bible has come down to us, and yet are not disposed to read the larger books. Everyone ought to know at least as much as this little volume contains about the history of the Sacred Scriptures.

PFLEIDERER, OTTO. Evolution and Theology, and Other Essays. Edited by Orello Cone. New York: The Macmillan Co., 1900. Pp. 306. \$2.

BUDGE, E. A. W. Easy Lessons in Egyptian Hieroglyphics, with Sign List. *Books on Egypt and Chaldaea*. London: Kegan Paul, Trench, Trübner & Co., 1899. Pp. 246. 3s. 6d.

KENNEDY, HAROLD. Lessons From the Desk: Containing five series of Lessons on the Bible, suitable for Normal Classes or Supplemental Lessons, with illustrative diagrams. Philadelphia: American Baptist Publication Society, 1900. Pp. 160. \$0.50.

The subjects treated in this little work are: the Books of the Bible and their Contents, the Authority and History of the Canon, the Cardinal Doctrines of Redemption,

the Historical Geography of the Bible, and Semitic History. Each one of these subjects is quite enough for a book of this size, and therefore the treatment is exceedingly condensed. In fact, one questions seriously whether the book would be useful to the average teacher. There are no references to other literature, and it would be impossible for the teacher himself to understand, or to make a pupil understand, the facts here told without much more material either in the handbook itself or in other books specifically referred to. As a suggestion of what might be done in the older classes of the Sunday school the book is useful, but as a means of instruction in the subjects it is to be feared that the book would confuse rather than instruct both teacher and class.

## ARTICLES.

- KING, H. C. Religion as a Personal Relation. *Bibliotheca Sacra*, July, 1900, pp. 553-69.
- WATSON, JOHN. Doctrines of Grace: The Holy Ministry. *Expositor*, July, 1900, pp. 37-58.
- WELLS, JAMES. Mercy: an Exegetical Study, II. *Expository Times*, July, 1900, pp. 452-4.
- WARFIELD, B. B. Review of Cheyne's "Encyclopædia Biblica," Vol. I. *Presbyterian and Reformed Review*, July, 1900, pp. 516-22.
- RICHARD, CLARA J. Method in Sunday-School Education. *American Church Sunday-School Magazine*, July, 1900, pp. 14-20.
- SULZE, EMIL. Die Wissenschaft in der Predigt. *Protestantische Monatshefte*, Heft 5, 1900, pp. 181-91.
- HOLTZMANN, H. Die philosophische Periode der Auslegung und Auslegungskunst. *Protestantische Monatshefte*, Heft 5, 1900, pp. 173-81.
- ZAHN, THEODOR. Neue Funde aus der alten Kirche. *Neue kirchliche Zeitschrift*, May, June, 1900, pp. 347-70, 431-50.
- CURRIER, A. H. The Making of a Great Preacher: Bossuet. *Bibliotheca Sacra*, July, 1900, pp. 585-600.
- DAVIS, J. D. Memoir of William Henry Green. *Presbyterian and Reformed Review*, July, 1900, pp. 377-97.
- KRÜGER, GUSTAV. David Friedrich Strauss. *American Journal of Theology*, July, 1900, pp. 514-35.

We, after two generations of controversial discussion, are perhaps reaching a point where it is possible to form a calm, true estimate of the work and influence of Strauss. This is what Professor Krüger has attempted, and the article is of special value to those who would trace the development of ideas concerning the New Testament.